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appeared. In this volume the author has fully realized his ideal. It treats only of Calvin's youth—we may say, his period of preparation. The volume contains 644 pages. It is illustrated by reproductions of 157 old engravings, autographs, etc., and 113 original designs. This work is done by H. Armand-Delille.

In this thoroughgoing way are presented chapters on "The Origins," on "The Youth of Calvin," and on "His Moral and Intellectual Development." In this last chapter is an account of the University of Paris from 1252 to 1500. Its period of prosperity, and its decadence in the time of Calvin, are described. From Paris Calvin went to Orleans, and then to Bourges. Each of these cities is described in much detail, as also the men whom Calvin met, and who exercised a great influence upon him. The spirit of humanism was everywhere, especially in the south of France. Calvin breathed it and caught it. He published a treatise on Seneca's *De Clementia*. He met Wolmar, who was in every sense of the word a Lutheran, and he was led by the combined force of many influences into Protestantism. After this he became a wanderer, and could no longer feel entirely safe until he was settled in Geneva.

One of the most interesting chapters in the book is on "Protestant Paris in the Sixteenth Century," taking up seventy-four pages.

There are fifteen appendices, treating of as many important subjects that needed further development than could be given them in the text. The first of these contains critical observations, and mentions seven of the historians of Calvin.

The number of additions and corrections is much too large, and it is to be hoped that it may be greatly reduced in the succeeding volumes.

These volumes will be awaited with the deepest interest by all who, having seen the first, will know what to expect.

J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

THEODORE BEZA: THE COUNSELLOR OF THE FRENCH REFORMATION, 1519-1605. By HENRY MARTYN BAIRD. London and New York: G. P. Putnam's Sons, 1899. Pp. v + 375. \$1.50. (Vol. IV of "Heroes of the Reformation," edited by Samuel Macauley Jackson.)

THIS is the first life of Beza that has appeared in English. Indeed, it seems that Beza has not had the prominence that he deserves in the

galaxy of reformers. He has seemed to be so completely eclipsed by Calvin as to obscure very striking and original merits of his own. But history will at last be just, even though the justice be tardy.

It is fortunate for the reputation of this great man that at this late hour he can have for his biographer a student who knows all the ways and byways of Huguenot history. Professor Baird has already said much about Beza in his *Rise of the Huguenots* and in his *Huguenots and Henry of Navarre*. But it was left for this volume to give to the subject the thorough treatment that it demanded. This book is not to be thought of as made up from the author's previous studies. Every page indicates that it is the result of special research in the original sources, and of new reflection on these sources. We have then at last in English an account of Beza's life, and of his true historical position, upon which we can rely with the utmost confidence.

In his early youth one would not have supposed that Beza was to become a great reformer. For he was gay to an extent that would lead one to conclusions quite the opposite. His education was very thorough, and early in his career he tried his hand at literature. It was through Wolmar that the religious element entered his nature, and ultimately led to his conversion. He seemed peculiarly receptive to the teachings of Calvin, but he did not follow them in any servile way. They were his very own from the moment he accepted them. Indeed they were, in embryo at least, already in him. He was a Calvinist because his nature made him a Calvinist. It was fortunate for the French Reformation that just such a man was ready and waiting to take up the work when Calvin laid it down, and to carry it on successfully for forty-one years.

To quote Professor Baird, he was "as unsparing of himself, as indefatigable in labor, as devoted to the interests of the faith which he had embraced, as was his master. Beza was of all men living best qualified to carry out what Calvin had initiated. Geneva and the world hardly realized the change when the direction of affairs passed after a comparatively brief interval from the hands of the one to the other. For Beza, while no blind partisan and no servile imitator, had heartily accepted the system of Calvin, and had become so thoroughly imbued with his spirit that there was no perceptible break in the influence which emanated from the little city on the Rhone."

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